Hadhrat Maulana
Thameer ud Deen Qaasimi

English Translation Edited by:
Mufti Afzal Hoosen Elias
(May Allaah protect him)

THAMRATUL FIQH

An easy book containing 1025 simple laws
For children

ZAM ZAM PUBLISHERS

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Contents

There are 3 obligatory actions in Tayammum

There are 6 conditions for Tayammum to be correct

There are 7 Sunnat acts in Tayammum

There are 6 conditions for Masah upon the socks to be correct

4 things break the Masah

7 things are Haraam during menstruation and post birth bleeding

5 things are Haraam while in the state of major impurity

3 things are Haraam if one does not have Wudhu

Salaat

If 3 conditions are found, Salaat becomes obligatory

The 5 times of Salaat

The undesirable times are 3

There are 6 obligatory actions before Salaat

There are 7 obligatory actions in Salaat

16 things are necessary for Salaat to be correct

There are 19 compulsory actions in Salaat

There are 50 Sunnat actions in Salaat

The Sunnat actions of Qiyaam are 16

The Sunnat actions of Ruku’ are 10

The Sunnat actions of Sajdah are 14

The Sunnat actions of Qa’dah are 10

The desirable actions of Salaat are 10

There are 13 conditions so that it is correct to follow the Imam

18 things cause congregation to fall off

The principle regarding nullification of Salaat

Salaat is nullified by 38 things

There are 7 rulings regarding the mobile phone

There are 57 undesirable actions in Salaat

The emphasized Sunnat Salaat are 12

The important rulings of Witr are 6

The rulings pertaining to a traveller are 12

A person will become a traveller by covering 48 Shar’i miles and 54, 54 english miles

Jumu’ah

There are 7 things that will make Jumu’ah obligatory

There are 6 conditions for Jumu’ah to be correct

There are 18 Sunnat actions in the Khutbah

The first Jumu’ah Khutbah

The second Jumu’ah Khutbah

The rulings of Eid are 11

Janaazah

There are 6 conditions for Salaatul Janaazah

There are 6 obligatory actions in Salaatul Janaazah

There are 4 Sunnat actions in Salaatul Janaazah

The Du’aa’ of Salaatul Janaazah

If the Salaatul Janaazah is for an immature boy, then this is the Du’aa’

If the Salaatul Janaazah is for an immature girl, then this is the Du’aa’

There are 10 etiquettes of Sajdah Tilaawat

Vows

There are 9 rulings regarding vows

Fasting

There are 6 types of fast

There are 3 obligatory actions of fasting

5 things are desirable for a fasting person

On account of 13 things, Kaffarah and Qadhaa’ become necessary

48 things make Qadhaa’ necessary, not Kaffarah

22 things do not break the fast

8 things are undesirable for the fasting person

7 things are not undesirable for the fasting person

There is scope for 5 types of people not to fast

The rulings of Fidya are 5

The rulings of Sadaqatul Fitr are 9

There are 3 types of I’tikaaf

Zakaat

Zakaat is obligatory upon 7 types of people

Zakaat is not obligatory upon 10 types of people

There are 8 types of people who could be given Zakaat

10 types of people cannot be given Zakaat

This is the sequence of giving Zakaat

Hajj

There are 8 conditions for Hajj to become obligatory

There are 5 conditions in order to fulfil the compulsion

There are 3 types of Hajj

The Meeqaat of Hajj are 5

There are 3 obligatory actions in Hajj

The compulsory actions of Hajj are 22

There are 60 Sunnat actions in Hajj

The infringements (Jinaayat) are of 4 types and they total 38

The infringements that make Damm, i.e. a goat compulsory are 14

The infringements for which one has to give half a Saa' of wheat are 13

There is one infringement that makes less than half a Saa' compulsory

The infringements that make the value compulsory are 10

Nothing becomes compulsory by killing 14 animals

The animals whose slaughterer can eat from it are 4

The animals whose meat cannot be eaten are 6

There are 5 animals that are necessary to be slaughtered in the Haram

There is one animal that is not necessary for it to be slaughtered in the Haram

3 animals have to be slaughtered on Yaum un Nahr

5 animals are not necessary to be slaughtered on Yaum un Nahr

Umrah

There are 3 obligatory actions in Umrah

Du'aa's are accepted in 15 places

Etiquettes

13 etiquettes of eating

5 etiquettes of drinking

10 etiquettes of sleeping

The Khutbah of Nikaah

Mahr Faatimi

Specialties of Thamratul Fiqh

Most of the rulings in this book are taken from Nur ul Idaah.

It contains all the rulings from Purity to Hajj.

Each chapter is divided into 6 parts

The number of obligatory actions

The number of compulsory actions

The number of Sunnat actions

The number of desirable actions

The number of nullifiers

The number of undesirable actions

Each item in every chapter is numbered

It is beneficial for children. They should be made to count and learn all the rulings

It is beneficial for Imams, they should count and explain the rulings to the people

It is beneficial for those in Jama'at. They can learn the etiquettes of Gasht etc.

It is beneficial for the Hujjaaj, they can learn the obligatory and Sunnat actions of Haj and Umrah

The book is very easy

It can be easily remembered

It contains the common day rulings

All unnecessary rulings have been taken out

Good guide book for prisoners.

Dedication

Hadhrat Maulana Ilyas Desai

Khatib at Masjid Ma'had ush Shuhadaa', Preston, England

There are very few people in the world that showed great love to me and showered the rain of affection and liking that cannot be forgotten throughout life. One of these people is Hadhrat Maulana Ilyas Desai. This Allaah conscious scholar is the brother in law and cousin of Hadhrat Maulana Shu'ayb Desai. Like Hadhrat Maulana Shu'ayb he also showers the rain of goodness upon the poor and destitute of Jhar Khand. There is great effort done to send Zakaat and charity to this locality. He keeps the envelopes throughout the year. May Allaah grant

him great recompense for this. Aameen, O Rabb of the worlds.

Hadhrat has concern day and night for the youth. He desires that every youngster should become religious and they should perform Salaat. Therefore he has a number of weekly programs and lectures until one in the morning. In Ramadhaan he performs Tahajjud and optional Salaat throughout the night. More than a hundred youth participate with him. In this time when the youth are lost, this effort of Hadhrat is worthy of great appreciation.

When this lowly one was busy writing the commentary of Hidaayah, then Hadhrat Maulana Ilyas Saaheb repeatedly requested that such a Fiqh book should be arranged for the younger children that,

Would be very easy

The children can memorise it

The Imams can at one glance look at the number of Sunnat actions in Wudhu’ or how many compulsory actions there are in Salaat. They should count it on their fingers and explain it to those attending Salaat

The youngsters going out in Jama’at can easily learn the obligatory actions, compulsory actions and Sunnat actions of Wudhu’, Salaat and Fasting

The book is very small but it encompasses the rulings until Hajj so that the Hujjaaj can benefit from it

Hadhrat continually requested for a valuable and easy book and on account of being occupied I continuously promised. In fulfilment of this promise, this book was prepared and we take the honour of dedicating it to Hadhrat. Du'aa' is made that upon his request Allaah blesses it with great acceptance and make it a means of great reward for them both.

Thamir ud Deen Qaasimi

19/9/2010

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Wudhu

The 4 obligatory actions of Wudhu:

It is obligatory to wash the face

It is obligatory to wash the arms including the elbows

It is obligatory to wash the feet including the ankles

It is obligatory to make Masah of a quarter of the head

[Madhmadha refers to putting water in the mouth and gargling. Istinshaaq refers to putting water into the nose.]

The 18 Sunnat acts in Wudhu:

The meaning of Sunnat is that it is better (rewarding to do,habitually to leave is sinful) to do it and there is no sin in leaving it out. There are no compulsory actions in Wudhu.

It is Sunnat to wash both hands up to the wrists

It is Sunnat to recite ‘Bismillaah’ in the beginning

It is Sunnat to use the Miswaak. If one does not have a Miswaak, then one can rub the teeth using ones finger

It is Sunnat to gargle thrice

It is Sunnat to put water into the nose thrice

If one is not fasting, then it is Sunnat to gargle and rinse the nose properly

It is Sunnat to take a handful of water and pass the wet fingers through a thick beard beginning from the bottom

It is Sunnat to make Khilaal of all the fingers

It is Sunnat to wash each limb thrice

It is Sunnat to make Masah of the entire head once

It is Sunnat to make Masah of the ears using the water of the head

It is Sunnat to rub the body

It is Sunnat to wash one limb after the other in a continuous motion

It is Sunnat to make the intention

It is Sunnat to perform Wudhu’ in sequence

It is Sunnat to begin from the right and from the fingertips

It is Sunnat to begin Masah from the front of the head

It is Sunnat to make Masah of the nape

The 14 desirable actions of Wudhu:

Desirable means that these actions do not have the status of Sunnat, but are desirable. They hold the status of etiquette. There will be increase in reward if one does them and there is no problem if they are not done.

It is desirable to sit on a high place

It is desirable to sit facing the Qiblah

It is desirable not to take help from another without necessity

It is desirable not to speak worldly things

It is desirable to make the intention in the heart as well as verbally

It is desirable to recite the narrated Du'aa's

It is desirable to recite 'Bismillaah' and the Du'aa' when washing every limb

It is desirable to place the little finger into the holes of the ears

It is desirable to shake/move a ring that is loose, even if water by itself reaches

It is desirable to put water into the mouth and into the nose using the right hand

It is desirable to clean the nose using the left hand

It is desirable to perform Wudhu' before the time if there is no excuse

It is sunnat to recite the Kalimah of Testimony after Wudhu'

It is sunnat to stand and drink the left over water of Wudhu' and to recite the Du'aa' (اللهم اجعلنى من التوابين واجعلنى من المتطهرين)

The 6 undesirable actions of Wudhu:

It is undesirable to use more water than necessary

It is undesirable to use water sparing

It is undesirable to splash water onto the face

It is undesirable to speak of worldly matters during Wudhu'

It is undesirable to take help from others without an excuse

It is undesirable to perform Masah thrice – each time with new water

The Wudhu breaks on account of 12 things:

The Wudhu’ breaks if something comes out from the front or back private parts

Wudhu’ breaks when a woman gives birth, even if no blood comes out

Wudhu’ breaks when flowing impurity comes out from any part of the body

If a drop of blood comes out when giving an injection the Wudhu’ breaks

The Wudhu’ breaks when vomiting a mouthful of food or water

Wudhu’ will break if blood is more than or equal to the saliva

Wudhu’ will break if one sleeps while the back passage is not fixed firmly on the ground

The Wudhu’ will break if the back passage lifts off the ground while sleeping

Wudhu’ breaks if a person falls unconscious

Wudhu’ breaks if a person goes mad

Wudhu’ breaks when a person becomes drunk

Wudhu’ breaks by laughing aloud in a Salaat that has Ruku’ and Sajdah in it

Wudhu’ will break if a male rubs his private part on the private part of a woman while there is no cloth in between with passion

The Wudhu does not break by 14 things:

Blood became apparent on the body and did not flow. The Wudhu’ will not break

A person took out blood for a sugar test and did not flow. The Wudhu’ will not break

A little blood became apparent by scratching and it did not flow. The Wudhu’ will not break

A little blood became apparent on the haemorrhoids and it did not flow. The Wudhu’ will not break

A little blood became apparent on a wound that did not flow. The Wudhu’ will not break

By the flesh cutting cut and falling off without any blood flowing then the Wudhu’ is not broken

The Wudhu’ will not break by worms coming out of a wound, the ears and nose

A male’s Wudhu’ does not break if he touches his private parts

The Wudhu’ does not break by touching a woman

The Wudhu’ does not break by vomiting less than a mouthful

The Wudhu’ does not break if one vomits a mouthful of phlegm,even if be mouth-full

The Wudhu’ does not break if a sleeping person shook but his back passage did not lift off the ground

The Wudhu’ does not break if a person sleeps with his back passage fixed on the ground

The Wudhu’ will not break if a person sleeps in the condition of Qiyaam, Ruku’, Sajdah and Qa’dah

[If so much blood comes out that flows on the body, the Wudhu’ will break, not if less than this came out]

The Chapter on Ghusl (Bath)

Ghusl becomes obligatory by 6 things:

Ghusl becomes obligatory if one experiences a wet dream

If a male places his private part into the front or back passage of a woman such that the head of his private part goes in, then Ghusl becomes obligatory whether he ejaculates or not

If a person has intercourse with a dead person or animal until he ejaculates, Ghusl will become obligatory upon him

After waking up, a person had conviction that he had ejaculated, then Ghusl will become obligatory

Ghusl becomes obligatory when menstruation finishes

Ghusl becomes obligatory when post birth bleeding stops

Ghusl does not become obligatory by 7 things:

Ghusl does not become obligatory if Madhi comes out

Ghusl does not become obligatory if Wadi comes out

A person though he had a wet dream but there is no liquid, so Ghusl will not be obligatory

Ghusl does not become obligatory if a person administered medicine through the back passage

Ghusl does not become obligatory by putting the finger into the front or back private parts

A person had intercourse with an animal or dead person, as long as he does not ejaculate, Ghusl will not become obligatory

A male rubbed his private part on top of the female private part but did not ejaculate, Ghusl will not become obligatory

> [A thin liquid comes out of the male private part when it becomes erect, this is called Madhi. Wadi is a thin liquid that comes out after urinating. Wet dream is when Mani (sperm) comes out without having intercourse. Huqnah refers to enema – administering medication through the back passage. Inzaal refers to ejaculation of sperm. Haydh is the monthly menstrual blood flow of a woman. Nifaas is post birth blood]

6 things are obligatory in Ghusl:

It is obligatory to gargle

It is obligatory to put water into the nose

It is obligatory to wash the entire body once

It is obligatory to make the water reach those places that could easily be reached

It is obligatory to put water into the hole pierced into the ear or nose and it has not joined

It is obligatory to put water onto the beard, moustache and hair of the head

It is not obligatory upon women to put water into her locks, it is forgiven

The Sunnats of Ghusl are 12:

It is Sunnat to recite Bismillaah in the beginning

It is Sunnat to make the intention

It is Sunnat to wash both hands up to the wrists

It is Sunnat to wash the impurity that is on the body

It is Sunnat to wash the private parts

It is then Sunnat to perform Wudhu' like is done for Salaat

It is Sunnat to pour water over the body thrice

It is Sunnat to pour water first over the head

It is then Sunnat to pour water over the right shoulder

It is then Sunnat to pour water over the left shoulder

It is Sunnat to rub the body

It is Sunnat to wash in a continuous motion-wash one part immediately after the other

Ghusl is Sunnat for 4 things:

Ghusl is Sunnat for Jumu’ah Salaat

Ghusl is Sunnat for the Salaat of the two Eids

Ghusl is Sunnat for Ihraam

Ghusl is Sunnat for the Hujjaaj in Arafaat after Zawaal

Tayammum

There are 3 obligatory actions in Tayammum:

It is obligatory to make the intention in Tayammum

To strike the ground twice, to wipe the entire face after the first

To wipe the arms including the elbows after striking the ground the second time

There are 6 conditions for Tayammum to be correct:

If these 6 conditions are found, the Taymmum will be correct, otherwise not

There should be an excuse for Tayammum to be correct, like being far from water

Tayammum should be done on pure item that is of the species of the earth like sand, clay, bricks

All the places should be covered by the Masah

The entire hand or most of the hand should be used to make Masah of the hands and face

The nullifiers of Tayammum should not be present when making Tayammum like menstruation and post birth bleeding

There should not be anything that stops Masah on the hands and face like fat etc. Tayammum will then be correct

There are 7 Sunnat acts in Tayammum:

It is Sunnat to recite Bismillaah in the beginning

It is Sunnat to do the Tayammum in sequence

It is Sunnat to do it continuously

It is Sunnat to begin from the fingers after striking the hands on the ground

It is Sunnat to dust off the hands

It is Sunnat to keep the ring loose

There are 6 conditions for Masah upon the socks to be correct:

The socks should be worn after washing both the feet

The socks should cover the ankles

It should be possible to walk for some distance wearing those socks

One sock should not be torn to the extent of three small toes

The socks should be able to fit on the foot without tying them

The socks should be so thick that it stops water from seeping through. Then Masah upon them will be correct

4 things break the Masah:

That which breaks Wudhu' also breaks Masah

If the entire sock is removed or most of it until the shin of the sock, the Masah will break

The Masah will break if water reaches most part of a foot

If the time period of Masah expires, the Masah will break.

7 things are Haraam during menstruation and post birth bleeding:

It is Haraam to perform Salaat

It is Haraam to fast

It is Haraam to recite a single verse of the Qur’aan

It is Haraam to touch the Qur’aan without a cover

It is Haraam to enter a Masjid

It is Haraam to perform Tawaaf

It is Haraam to engage in intercourse

5 things are Haraam while in the state of major impurity:

It is Haraam to perform Salaat

It is Haraam to recite the Qur’aan

It is Haraam to touch the Qur’aan without a covering

It is Haraam enter a Masjid

It is Haraam to perform Tawaaf

3 things are Haraam if one does not have Wudhu:

It is Haraam to perform Salaat

It is Haraam to perform Tawaaf

It is Haraam to touch the Qur'aan without a covering

SALAAT

If 3 conditions are found, Salaat becomes obligatory:

A person should be a Muslim

A person should be mature

A person should be sane, not mad

The 5 times of Salaat:

Fajr...From true dawn until sunrise

Zuhr...From Zawaal-when the sun is at its highest point-until the shadow of everything becomes twice its size

Asr...From the time that the shadow of everything is twice its size until sunset

Maghrib...From sunset until the whiteness on the horizon goes away

Esha...From after the whiteness in the sky goes away until true dawn

The undesirable times are 3

From sunrise until it rises to a considerable height

From the time the sun reaches its zenith until it moves (towards the west)

From the time that the sun changes colour until sunset

There are 6 obligatory actions before Salaat:

The body should be pure from Hadath (requiring Ghusl or Wudhu’) and impurity

The place of Salaat should be pure

The private areas should be covered

The clothing should be pure

The person should make the intention

A person should face the Qiblah

There are 7 obligatory actions in Salaat:

If one of the obligatory actions are not done, the Salaat will not be valid

It is obligatory to say Takbeer e Tahreema

It is obligatory to stand (Qiyaam)

It is obligatory to recite Qur'aan (Qira'ah)

It is obligatory to make Ruku'

It is obligatory to make Sajdah

The final sitting is obligatory

It is obligatory to come out of Salaat with ones intention

16 things are necessary for Salaat to be correct:

To perform Salaat on time

A person should have conviction that the time has entered

A person should say the Takbeer e Tahreema in such a way that he can hear it himself

The follower (Muqtadi) should make the intention of following

The obligatory or compulsory Salaat being performed should be specified

In obligatory and compulsory Salaat, standing is obligatory, not in optional Salaat

Sajdah should be made on such a surface that is firm and the forehead can stay on it

The place of Sajdah should not be higher than the place of standing by a measure of half a hand

To keep a few toes on the ground in Sajdah

To perform Ruku' before Sajdah

When getting up from the first Sajdah, then a person should go close to the sitting posture

To perform the second Sajdah

To sit in the final sitting for the duration of Tashahhud

To perform the final sitting after all the other fundamentals

To perform all the postures in a wakeful state

A person should believe in the status of Salaat and the obligation of all the obligatory duties

There are 19 compulsory actions in Salaat:

The status of compulsory is lower than obligatory and higher than Sunnat. If they are left out, Sajdah Sahwa will become compulsory.

It is compulsory to recite Surah Faatiha

It is compulsory to join a Surah in two Rak'ats of an obligatory Salaat.

It is compulsory to join a Surah in every Rak'at of an optional Salaat.

It is compulsory to read the Qira'ah in the first two Rak'ats.

It is compulsory to recite Surah Faatiha before the Surah

It is compulsory to make Sajdah on the nose together with the forehead

It is compulsory to perform the second Sajdah

It is compulsory to perform all the postures with composure (Itminaan)

The first sitting is compulsory

It is compulsory to recite Tashahhud in the first sitting

It is compulsory to recite Tashahhud in the final sitting

It is compulsory to stand up immediately after Tashahhud in a 3 or 4 Rak'at Salaat, i.e. Durud Sharif should not be recited

It is compulsory to say the words 'As Salaam'

It is compulsory to recite the Du'aa' of Qunoot in Witr

It is compulsory to begin every Salaat with Takbeer.

The Imam should recite the Qira'ah loudly in the first two Rak'ats of Fajr, Maghrib and Esha

The Imam should recite the Qira'ah in-audibly (softly) in all the Rak'ats of Zuhr and Asr

It is compulsory to recite the Qira'ah in-audibly in the third Rak'at of Maghrib and in the third and fourth Rak'at of Esha.

It is compulsory to recite the extra Takbeers in the first and second Rak'ats of the Eid Salaat

There are 50 Sunnat actions in Salaat:

The meaning of Sunnat is that it is better to do it. If it is not done, Sajda Sahwa will not become necessary, the Salaat will be done-valid.

The Sunnat actions of Qiyaam are 16

Men should lift their hands up to the ears at the time of Takbeer e Tahreema

It is Sunnat to keep the fingers open-leave it natural state not to close them

It is Sunnat for the follower (Muqtadi) to join his Takbeer to that of the Imam-on condition it is not before the Imaam

It is Sunnat for males to place the right hand on top of the left below the navel

Women should place their hands on the chest without tying them

It is Sunnat to recite Thana (سبحانك اللهم)

It is Sunnat to recite Ta'awwudh for Qira'ah

It is Sunnat to recite 'Bismillaah' at the beginning of every Rak'at

It is Sunnat to say Aameen

It is Sunnat to say 'Rabbana lakal Hamd'

It is Sunnat to recite all of these softly

At the time of Tahreema it is Sunnat to stand up straight without bending the head

It is Sunnat for the Imam to say the Takbeer loudly

It is Sunnat to stand with the feet moderately apart in Qiyaam, not keeping them too far apart or too close to each other-having a four finger gap

It is Sunnat to recite from the Tiwaal Mufassal in Fajr and Zuhr, from the Awsaat Mufassal in Asr and Esha and from Qisaar Mufassal in Maghrib

To recite from the following after Surah Fatiha.

a. Tiwale Mufassil (long Surahs) in the Fajr and Zuhr. (i.e those Surahs from and including “Surah Hujuraat” up to “Surah Burooj”)

b. Aswaate Mufassil (medium length Surah) in Asr and Esha (i.e. those Surahs from and including “Surah Burooj” up to “Surah Bayinah”)

c. Qisaare Mufassil (short Surahs) in Maghrib Salaat (i.e. those Surahs from and including “Surah Bayyinah” up to the end of the Noble Quraan).

The above Surahs are applicable to a Muqeem (non Musafir). A Musafir may read any Surah.

It is Sunnat to lengthen the first Rak’at of Fajr

The Sunnat actions of Ruku’ are 10:

It is Sunnat to say the Takbeer for Ruku’

It is Sunnat to recite the Tasbeeh thrice in it

It is Sunnat to hold firmly the knees using the hands

It is Sunnat to keep the fingers spread wide apart.Grasping by spreading the fingers. Women should not keep them spread out.

It is Sunnat to keep the calves straight

It is Sunnat to keep the back spread out in Ruku’

It is Sunnat to keep the head in line with the buttocks in Ruku’

It is Sunnat to recite Tasmee’ (سمع اللّٰه لمن حمده) aloud for the Imaam

From Ruku’ it is Wajib to stand up completely (perform Qaumah)

After this, to stand with composure is Wajib

The Sunnat actions of Sajdah are 14:

In Sajdah, first the knees should be placed on the ground, then the hands and then the face

It is Sunnat to stand up in the opposite sequence

It is Sunnat to say Takbeer to go into Sajdah

It is Sunnat to say Takbeer to get up from Sajdah

It is Sunnat to perform the Sajdah in between the palms

It is Sunnat to say Tasbeeh thrice in Sajdah

Men should keep their stomachs away from the thighs, the elbows away from the sides and the arms away from the ground

Women should lower themselves and join the stomach to the thighs-this is Wajib

It is Sunnat to sit in Jalsa between the two Sajdahs

In Jalsa, the hands should be placed on the thighs like in Qa'dah, this is Sunnat

It is Sunnat to spread the left foot and keep the right foot upright and to sit on it

Women should sit on the buttocks – this is Sunnat

In At Tahiyyaat, the finger should be lifted at 'La ilaaha' and it should be dropped at 'Illa Allaah'

It is Sunnat to recite Surah Faatiha in the last two Rak'ats

The Sunnat actions of Qa'dah are 10:

It is Sunnat to recite Durud upon Rasulullaah in the final sitting

It is Sunnat to make Du'aa' using the words of the Qur'aan and Hadith

It is Sunnat to first turn the face to the right and then to the left for Salaam

The Imam should make the intention of Salaam to the men and the guarding angels

The follower should make intention of the angels and the people on that side where he makes Salaam

A person performing Salaat alone should make intention of only the angels, this is Sunnat

It is Sunnat to make the second Salaam softer compared to the first

The follower should make Salaam together with the Salaam of the Imam,on condition that it must not be before the Imaam

It is Sunnat to begin Salaam from the right

The Masbooq (latecomer) should wait for the Imam to complete, this is Sunnat

The desirable actions of Salaat are 10:

The meaning of desirable is that they are not on the level of Sunnat. There will be an increase in reward if done and there is no problem if they are left out

It is desirable for men to take their hands out of the sleeves at the time of Takbeer if the sleeves are long

It is desirable for a person to keep his gaze focused on the place of Sajdah when standing

It is desirable to look at the feet during Ruku'

It is desirable to look at the top part of the nose in Sajdah

It is desirable to look in the lap-on the knees- when sitting

It is desirable to look at the shoulders when making Salaam

It is desirable to suppress a cough as much as possible

It is desirable to close the mouth when yawning

It is desirable to stand up until not later than when 'Hayya alal Falaah' is called out in the Iqaamah

The Imam should begin the Salaah when 'Qad Qaamat is Salaah' is called out or after it

> [The meaning of standing when 'Hayya alal Falaah' is called out is that a person should not delay, there is no problem in standing before that]

There are 13 conditions so that it is correct to follow the Imam:

If these conditions are found, it will be correct to follow the Imam, otherwise not

The follower should make the intention for following the Imam at the time of Tahreema

The heels of the Imam should be ahead of the follower

The Imam should not be performing a Salaat of a lower status than that of the Muqtadi

The Imam and follower should be performing the same obligatory Salaat

There should not be a row of women between the Imam and the follower

There should not be a small river/stream in which a small ship can sail

There should not be a road in between in which a car can pass

There should not be such a wall in between on account of which a person will be confused about the movements of the Imam

The Imam should not be mounted and the Muqtadi be on the ground

The conveyance of the Muqtadi should not be separate from the conveyance of the Imam

The ship of the Imam and Muqtadi should not be separate

If the follower has conviction that the Salaat of the Imam is nullified then it will not be correct to follow him

In a Salaat of 4 Rak'ats that is Qadhaa', a Muqeem should not lead a traveller

18 things cause congregation to be missed:

There is severe rain due to which it is difficult to go

Severe cold

Fear

Intense darkness

Imprisonment

Being blind

Paralysis

If ones hands and feet are cut off

Sickness

A sitting person cannot walk

Mud on the road

Crippled

Advanced age

There is fear of the rulings of Deen being left out and no hope of getting it again

A person has severe hunger and food is present

Preparation for journey

Looking after the sick

Severe winds at night

> If there are winds during the day, the ruling of participating in the congregation will not fall off

The principle regarding nullification of Salaat:

The Salaat will become nullified if such a sound comes out on account of happiness or sadness that becomes a sentence spoken by people

If a person speaks the talk of man, the Salaat will become nullified

‘Amal e Katheer, that work done with both hands and someone from far feels that this person is not performing Salaat. Salaat will be nullified by this

By eating or drinking something from outside the Salaat will be nullified

If the entire chest turns away from the Qibla, the Salaat will be nullified

If the Wudhu' breaks in Salaat, the Salaat will be nullified-wilfully breaking the wudhu

The Hadith for the above mentioned principles is,

عن زيد بن ارقم قال كنا تتكلم في الصلوة ، يكلم الرجل صاحبه وهو الى جنبه في الصلوة حتى نزلت (وقوموا لله قانتين) سورة البقرة فامرنا بالسكوت ونهينا عن الكلام .
مسلم باب تحريم الكلام في الصلوة ونسخ ما كان من اباحته ص ٢١٩ أبو داؤد باب النهى عن الكلام في الصلوة ص ١٤٤
ترمذى باب في نسخ الكلام في الصلوة ٩٢

From this Hadith we learn that it is not permissible to speak during Salaat

Even if a person answers Salaam given by someone, his Salaat will break. The following Hadith is proof,

عن معاوية بن حكم السلمى قال بينا انا اصلى مع رسول الله صلى الله عليه وسلم اذ عطش رجل من القوم فقلت يرحمك الله فرمانى القوم بابصارهم فقلت واثكل أمياه! ما شانكم؟ تنظرون الى فجعلوا يضربون بايدهم على افخاذهم فلما رأيتهم يصمتونى لكنى سكت فلما صلى رسول الله صلى الله

عليه وسلم قال ان هذه الصلوة لا يصلح فيها شيء من كلام الناس انما هو التسبيح والتكبير وقراءة القرآن . مسلم باب تحريم الكلام في الصلوة ونسخ ما كان من اباحته ص ٢١٨

From this Hadith we learn that the speech of people has no place in Salaat. From this we learn that even speaking forgetfully will nullify the Salaat.

Eating will nullify the Salaat. The statement of a Tabi'i is proof

عن الثورى عمن سمع عطاء قال : لا يأكل ولا يشرب وهو يصلى فان فعل أعاد . مصنف عبد الرزاق باب الأكل والشرب في الصلوة ج ٢ ص ٢١٧

In this statement of the Tabi'i it is stated that if a person eats or drinks in Salaat, the Salaat will be nullified and it will have to be repeated.

Salaat is nullified by 38 things:

Salaat is nullified by 'Amal e Katheer

Salaat is nullified by talking

Salaat is nullified by making Du'aa' in words similar to those of man because it is the speech of man

Making Salaam with the intention of Salaam, even if it be forgetfully, it will nullify Salaat

Salaat will be nullified by verbal reply to Salaam or by handshake

Salaat will be nullified if the chest turns away from the Qibla

By eating something from out of the mouth, even if it be little

Salaat will be nullified if a person eats something in between the teeth equal to a lentil seed

Salaat will be nullified by drinking

Salaat will be nullified by coughing without reason through which it becomes a sentence

Salaat will be nullified by saying 'Uff, Uff' through which it becomes a sentence

Salaat will be nullified by crying with a sound through which a sentence is made

Salaat will be nullified by saying 'Aah, Aah' through which a sentence is made

If a person cries out of pain or difficulty and it becomes a sentence. [If a person cries for Jannah or out of fear for Jahannam, then the Salaat will not be nullified]

The Salaat will be nullified if a person says 'Yarhamukallaah' to one that has sneezed

The Salaat will be nullified by giving reply to someone using a verse

Salaat will be nullified by giving reply to someone using Du’aa’, this is the speech of man.

Salaat will be nullified if the time of Masah on the socks expires

If the leather socks (kuff) come off, the Wudhu’ will break therefore causing the Salaat to be nullified

A person who made Taymmum found water. The Wudhu’ will break thereby causing the Salaat to be nullified

A person who indicates for Ruku’ and Sajdah became well, so he got the ability to do the original command. In this case the Salaat will be nullified.

The sun rose while performing Fajr. The Salaat will break due to the undesirable time coming in.

The time of Zawaal came in during the Salaat of Eid. The Salaat will break due to the time ending.

The time for Asr entered during Jumu’ah Salaat. The Salaat will break due to the time ending.

A wound got healed during Salaat and on account of this the plaster came off and the person got the ability to do the original action.

The excuse of a Ma'zoor (excused) goes away, he got the ability to do the original action so the Salaat will be nullified.

A person intentionally broke his Wudhu' so the Salaat will be nullified. [Principle: an excused person gains ability during Salaat, e.g. un unlettered person learns a verse, a naked person gets clothes and a person who performs Salaat with indication gets the ability to perform Ruku' and Sajdah, so the Salaat will be nullified]

To go for water that is far away leaving water that is nearby will nullify Salaat when wudhu breaks

The Wudhu' of a person broke due to a wet dream in Salaat, so the Salaat will be nullified

A woman and man were performing the same Salaat together and there is no veil in between

A person had the thought that his Wudhu' broke and turned completely away from the Qibla so his Salaat will be nullified

If he turned completely away from the Qibla on account of the thought that the period of Masah expired

By correcting an Imam besides one's own Imam. This will make it the speech of man and nullify the Salaat

Without learning, a person looks into the Qur'aan and recites. The Salaat will be nullified

The private areas were open. In this condition a person performed one posture. The Salaat will be nullified when the duration of one rukun passes by

There is minor impurity on a quarter of a limb. If a person performed one posture in this condition the Salaat will be nullified and more than dirham size of major impurity

A person performed a posture before the Imam and the Imam did not join the person in that posture, the Salaat will be nullified because he performed a posture without the Imam.

A person performed a posture while sleeping and did not repeat it, so the Salaat will be nullified.

There are 7 rulings regarding the mobile phone

During Salaat a person should keep his mobile on silent

During Salaat or even out of Salaat, no music tone should be allowed to sound

There is disrespect in keeping a tone of a verse. Therefore a person should keep a plain tone

If the phone rings in the case of forgetting, then he should off it using one hand

By using both hands, ‘Amal e Katheer will be done on account of which Salaat will be nullified.

In Salaat, if a person says a number aloud the Salaat will be nullified

If he said it in his heart, the Salaat will not be nullified but it is undesirable to do so

There are 57 undesirable actions in Salaat:

The Salaat is not nullified if something undesirable is done nor does Sajdah Sahwa become necessary. Then too, it is not good to do it.The reward will lessen.

It is undesirable to intentionally leave out a compulsory or Sunnat action

It is undesirable to play with the body or clothes

In order to make Sajdah, it is undesirable to move the pebbles more than once

It is undesirable to crack the fingers

It is undesirable to place the fingers of one hand into the fingers of the other

It is undesirable to place the hands on the hips

It is undesirable to turn the neck and look

It is undesirable to squat without valid excuse

It is undesirable to spread the hands on the ground out in Sajdah

It is undesirable to roll up the sleeves

It is undesirable to perform Salaat only in a trouser while having a long shirt

It is undesirable to reply to Salaam by indication

It is undesirable to sit four legged without an excuse

It is undesirable for men to plait their hair

It is undesirable to tie a used shawl on the head and keep the centre of the head exposed

It is undesirable to repeatedly draw/pull one's clothes

It is undesirable to let the two sides of clothing hang (like a scarf) [To let the two sides of clothing hang from the head, without tying it around the throat or to let the scarf or shawl hang from the shoulders, then the

clothing will fall repeatedly and he has to look after it. On account of this, concentration and devotion will be lost. Therefore, it is undesirable to do this]

It is undesirable to place the hands in the clothing in such a way that they cannot be taken out

It is undesirable to recite the Qur'aan in any posture besides standing

It is undesirable to lengthen the first Rak'at in optional Salaat

It is undesirable to lengthen the second Rak'at compared to the first in every Salaat

It is undesirable to recite one Surah in a single Rak'at of obligatory Salaat

It is undesirable to recite a Surah in the second Rak'at that is before the Surah recited in the first Rak'at ie. not in sequence

It is undesirable to leave a small Surah between two Surahs recited in two Rak'ats

It is undesirable to smell fragrance from the hands

It is undesirable to fan one's self with the clothes or with a fan

It is undesirable to move the fingers and toes away from the Qibla in Sajdah etc.

It is undesirable not to hold the knees in Ruku’

It is undesirable to yawn

It is undesirable to close the eyes

It is undesirable to look repeatedly up towards the sky

It is undesirable to stretch

It is undesirable to make ‘Amal Qaleel (small movements) in which one hand is used without any necessity

It is undesirable to catch lice or kill them

It is undesirable to cover the nose and face

It is prohibited to place such a thing in the mouth that stops Qira’ah, if it prevents the fardh or wajib qiraat to come out then it will invalid the Salaat

It is undesirable to perform Sajdah on a picture of a living thing

It is undesirable to perform Sajdah only on the forehead if there is no excuse regarding the nose

It is undesirable to perform Salaat on the road, in the bathroom, toilet or graveyard

It is undesirable to perform Salaat in the land of another without his permission

It is undesirable to perform Salaat near filth

It is undesirable to perform Salaat when one has the urge to relieve one's self or to pass wind

It is undesirable to perform Salaat when one has impurity on one's self that is less than an inch [If there is Najaasat Ghaleeza equal to a Dirham or inch or Najaasat Khafeefah equal to a quarter of the clothing then Salaat will not be valid-done. A person must wash it. If it is less, the Salaat will be done-valid but it is undesirable to perform Salaat wearing such clothes without necessity]

To perform Salaat in scanty clothing

It is undesirable to perform Salaat keeping the head exposed

If one is very hungry and food is present, it will be undesirable to perform Salaat

It is undesirable to repeatedly lift the sleeves

It is undesirable to count Tasbeeh using the hands in Salaat

It is undesirable for the Imam to stand (alone) in the Mihraab without valid cause

It is undesirable to stand behind when there is place in the row in front

It is undesirable to wear clothing that has pictures of living objects on them

It is undesirable to have a picture above one's self, or behind or in front or opposite one

It is undesirable to have an oven or a fire that is worshipped in front of one when performing Salaat

It is undesirable to perform Salaat when there are people sleeping in front of the person performing Salaat

It is undesirable to move the sand away that will not give difficulty to one's forehead during Salaat

It is undesirable to specify a single Surah to be read and no other

It is undesirable not to place a Sutra (barrier) in such a place where one thinks that people will pass by there

The emphasized Sunnat Salaat are 12:

2 Rak'ats before Fajr

4 Rak'ats before Zuhr

2 Rak'ats after Zuhr

2 Rak'ats after Maghrib

2 Rak'ats after Esha

The total is 12 Rak'ats

The important rulings of Witr are 6

Witr Salaat is compulsory

Witr comprises of 3 Rak'ats with one Salaam

The time of Witr is from the time of Esha until true dawn-the sequence between Esha and Witr is wajib

In the third Rak'at, after a Surah is joined, the hands should be raised for Takbeer before the Duaa-e-Qunoot

It is necessary to recite the Du'aa' of Qunoot in the third Rak'at

If a person forgot to perform Witr, he will have to make Qadhaa' of it

This is the Du'aa' of Qunoot,

اللهم إنا نستعينك ونستغفرك ونؤمن بك ونتوكل عليك
ونثنى عليك الخير ونشكرك ولا نكفرك ونخلع ونترك من
يفجرك ، اللهم إياك نعبد ولك نصلى ونسجد وإليك نسعى
ونحفد ونرجوا رحمتك ونخشى عذابك إن عذابك بالكفار

ملحق

The rulings pertaining to a traveller are 12

A person becomes a traveller (Musaafir) when 48 Shar’i miles are travelled

On journey, four Rak’at Salaat becomes two Rak’at

The Qadhaa’ of a Salaat on journey is performed as 2 Rak’ats if one is at home

The Qadhaa’ of a Salaat missed at home performed on journey will be 4 Rak’ats

A person should perform Salaat in the train, plane etc.

In obligatory Salaat, standing, Ruku and Sajdah are obligatory. A person should definitely do them if one has the ability to do so

It is necessary to do all of these even though the space is little

If a person sits and performs the Sunnat and Nafl, then it will be permissible

If there is no conviction that the place is impure, then it will be taken to be pure and Salaat is permissible on it

If the land is impure, then clothing or paper should be spread out and it will be permissible to perform Salaat on it

A person should learn the Qibla direction from people or from signs

If there is no way of coming to know of the Qibla, then a person should think and whichever direction he has conviction of, he should perform Salaat in that direction. It will be valid.

A person will become a traveller by covering 48 Shar'i miles and 54, 54 English miles

A person becomes a traveller by traversing 48 Shar'i miles and he will have to make Qasr

The English equivalent is 54, 54 miles

The English mile is 1760 yards (Gaz)

A Shar'i mile is 2000 yards

The English mile is 1.13636 shorter than the Shar'i mile

If 1.1363 is multiplied by 48, you get 54, 54 English miles

A person will become a traveller upon 48 Shar'i miles = 87, 78 kilometres

If a person travels 87, 78 kilometres he becomes a traveller

This is because a kilometre is 1093, 61 yards

A kilometre is 1, 828 shorter than a Shar'i mile

If 1, 828 is multiplied by 48, it equals 87, 78 kilometres

Jumu'ah

There are 7 things that will make Jumu'ah obligatory:

To be a male

To be free

A person should be in a city or in the boundary

He should be healthy

He should have safety from an oppressor

Both his eyes should be in order

His feet should be in order, he can go to the Jaami' Masjid, then Jumu'ah will be obligatory

If a woman, slave, traveller or sick person performs Jumu'ah it will be valid.

There are 6 conditions for Jumu'ah to be correct:

To be in the city or in the boundary of the city [Today there is permission to perform Jumu'ah in a big locality. When the Imam of the locality is present, then too it will be permissible to establish Jumu'ah]

It should be city or the out linning area of the city

The king or his deputy should be present

The time should be that of Zuhr. Jumu'ah is not correct before Zuhr time or after the time of Zuhr

At the time of Zuhr, there should be a Khutbah delivered with the intention of Jumu'ah

At least one person should be present to hear the Khutbah

There should be general permission for all

There should be 3 people present besides the Imam (for Salaat)

There are 16 Sunnat actions in the Khutbah:

It is Sunnat for a person to be in a state of purity

It is Sunnat to cover the private areas

It is Sunnat to sit on the pulpit before beginning the Khutbah

It is Sunnat to call out the Azaan in front of the Khateeb

It is Sunnat to stand and deliver the Khutbah

It is Sunnat to face the congregation

It is Sunnat to begin the Khutbah praising Allaah according to His status

It is Sunnat to recite both the Kalimahs of testimony

It is Sunnat to recite Durud upon Rasulullaah

It is Sunnat to advise and recite a verse of the Qur'aan

It is Sunnat to recite two Khutbahs

It is Sunnat to sit between the two Khutbahs

The beginning of the second Khutbah should have the praises of Allaah

It is Sunnat to recite Durud Sharif in the second Khutbah

It is Sunnat to make Du'aa' of forgiveness for the Muslims

It is Sunnat for the congregation to listen to the Khutbah, to say it so loud that the congregation is able to hear

It is Sunnat to recite a Khutbah that is short, equal in length to one of the Surahs of Tiwaal Mufassal

The first Jumu’ah Khutbah

الحمد لله على الذات عظيم الصفات سمى السمات كبير الشان جليل القدر رفيع الذكر مطاع الامر جلى البرهان فخيم الاسم غزير العلم وسيع الحلم كثير الغفران جميل الثناء جزيل العطاء مجيب الدعاء عميم الاحسان سريع الحساب شديد العقاب اليم العذاب عزيز السلطان ونشهد ان لا اله الا اللّٰه وحده لا شريك له في الخلق والامر ونشهد ان سيدنا ومولانا محمدا عبده ورسوله المبعوث الى الاسود والاحمر المنعوت بشرح الصدر ورفع الذكر وصلى اللّٰه عليه وعلى اله واصحابه الذين هم خلاصة العرب العرباء وخير الخلائق بعد الانبياء اما بعد فيا ايها الناس اتقوا اللّٰه تعالى في السر والعلن وذروا الفواحش ما ظهر منها وما بطن ووطنوا انفسكم على السمع والطاعة وحافظوا على الجمعة والجماعة وسووا صفوفكم فان تسوية الصفوف من حسن الصلوة وصلوا خمسكم وادوا زكوة اموالكم وصوموا شهركم واطيعوا ذا امركم تدخلوا الجنة ومن ادخل الجنة فقد فاز واعلموا ان الدنيا دار المحنة والفرار والعقبى دار الراحة والقرار بادروا في الدنيا بالاستغفار ربنا آمنا فاغفرلنا ذنوبنا وقنا عذاب النار

قال النبى صلى الله عليه وسلم التائب من الذنب كمن لا ذنب له الا لا تحاسدوا ولا تنابزوا ولا تدابروا ولا تباغضوا ولا تغتابوا ولا يغتب بعضكم بعضا ايحب احدكم ان ياكل لحم اخيه ميتا فكرهتموه واتقوا الله ان الله تواب الرحيم وحسبوا قبل ان تحاسبوا ولتنظر نفس ما قدمت لغد واتقوا الله ان الله خبير بما تعملون ولا تكونوا كالذين نسوا الله فانساهم انفسهم اولئك هم الفاسقون لا يستوى اصحاب النار واصحاب الجنة اصحاب الجنة هم الفائزون الا انما اوصيكم بتقوى الله وانهاكم عن معصية الله واتقوا الله يا ايها الذين آمنوا اتقوا الله حق تقاته ولا تموتن الا وانتم مسلمون بارك الله لنا ولكم في القرآن العظيم ونفعنا واياكم بالآيات والذكم الحكيم استغفر الله لى ولكم ولسائر المسلمين فاستغفروا انه هو الغفور الرحيم

The second Jumu'ah Khutbah

الحمد لله نحمده ةنستعينه ونستغفره ونؤمن به ونتوكل عليه ونعوذ بالله من شرور انفسنا ومن سيئات اعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادى له ونشهد ان لا اله الا الله وحده لا شريك له ونشهد ان محمدا عبده ورسوله

اعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم ان الله وملائكته يصلون على النبى يا ايها الذين آمنوا صلو عليه وسلموا تسليما اللهم صل على سيدنا ومولانا محمد وعلى آل سيدنا ومولانا محمد بعدد من صلى وصام اللهم صل على سيدنا محمد وعلى آل سيدنا محمد بعدد من قعد وقام وصلى الله تعالى على جميع الانبياء والمرسلين والملائكة المقربين والخلفاء الراشدين خصوصا على خير البشر بعد الانبياء بالتحقيق امير المؤمنين سيدنا ابى بكر الصديق رضى الله تعالى عنه وعلى مزين المنبر والمحراب امير المؤمنين سيدنا عمر بن الخطاب رضى الله تعالى عنه وعلى كامل الحياء والإيمان امير المؤمنين سيدنا عثمان بن عفان رضى الله تعالى عنه وعلى مظهر العجائب الغرائب امير المؤمنين سيدنا على بن ابى طالب رضى الله تعالى عنه وكرم وجوههم وعلى الامامين الهمامين امير المؤمنين سيدنا ابى عبد الله الحسن والحسين رضى الله تعالى عنهما وعلى امهما سيدة النساء سيدتنا فاطمة الزهراء رضى الله تعالى عنها وعلى عميه المكرمين سيدنا ابى عمارة الحمزة وابى الفضل العباس رضى الله تعالى عنه وعلى ستة الباقية من العشرة المبشرة وسائر المهاجرين والانصار ةالتابعين الابرار الاخيار الى يوم القرار رضوان الله تعالى عليهم اجمعين اللهم اغفرلى ولوالدى ولجميع المؤمنين والمؤمنات والمسلمين والمسلمات الاحياء منهم والاموات انك سميع قريب مجيب الدعوات اللهم ايد الاسلاك والمسلمين بالامام العادل والخير والطاعات واتباع سنن سيد الموجودات اللهم انصر من نصر دين محمد صلى

الله عليه وسلم واجعلنا منهم اللهم اخذل من خذل دين محمد صلى الله عليه وسلم ولا تجعلنا معهم عباد الله رحمكم الله ان الله يامر بالعدل والاحسان وإيتاء ذي القرباء زينهى عن الفحشاء والمنكر والتغى يعظكم لعلكم تذكرون اذكروا الله تعالى يذكركم وادعوه يستجب لكم ولذكر الله تعالى اعلى واولى واعز واجل واتم واهم واكبر والله يعلم ما تصنعون

The rulings of Eid are 11:

The Salaat of Eid is compulsory

The Eid Salaat is 2 Rak'ats

There are 6 extra Takbeers in Eid Salaat

The time for Eid Salaat is from sunrise until Zawaal

The 1st of Shawwaal is Eid ul Fitr

On the 10th of Dhul Hijjah is the Salaat of Baqra Eid-Eid ul Adhaa

The wajib conditions for Eid Salaat are the same as those that make Jumu'ah compulsory

It is compulsory upon the one who has Nisaab to make Qurbaani

7 shares can be made in a large animal

A goat is only sufficient on behalf of one person

Consideration is given to the place in which the animal is regarding time

14 things are desirable in Eid:

Eating an odd number of dates before Eid Salaat

To bath-only mustahab on day of Eid ul Fitr

To make Miswaak

To apply perfume

To wear good clothing

If Sadaqatul Fitr is compulsory, it should be given out before the Salaat

To make joy and happiness apparent

To give more Sadaqah according to ones means

Tabkeer, i.e. to awake early in the morning

Ibtikaar, i.e. to go early to the Eid Gaah

To perform Fajr in the Masjid of the locality

To go to the Eid Gaah saying the Takbeer softly on Eid ul Fitr and to read audibly on Eid ul Adhaa is Sunnat

To return using another road

Sadaqatul Fitr is 1, 769 kg of wheat or is cash value

Janaazah

There are 6 conditions for Salaatul Janaazah:

The deceased should be a Muslim

The deceased should be pure

The deceased should be placed in front of the Imam

Most of the body or the entire body should be present

The one performing Salaat should not be mounted without an excuse

The deceased should be on the ground

Salaatul Janaazah is Fard alal Kifaaya

There are 5 obligatory actions in Salaatul Janaazah:

To stand

The first Takbeer Tahreema is to tie the hands and recite Thana’

The second Takbeer is to recite Durud Sharif

The third is to recite the Du’aa’

The fourth is to make Salaam thereafter

The total number of Takbeers is 4

There are 4 Sunnat actions in Salaatul Janaazah:

Whether the deceased is male or female, the Imam should stand in line with the chest

Thana' should be recited after the first Takbeer

Durud upon Rasulullaah should be recited after the second Takbeer

Du'aa' for the deceased should be recited after the third Takbeer

This is the Du'aa' for Salaatul Janaazah

اللهم اغفر لحينا وميتنا وشاهدنا وغائبنا وصغيرنا وكبيرنا وذكرنا وأنثانا اللهم من أحييته منا فاحيه على الاسلام ومن توفيته منا فتوفه على الإيمان

If the deceased is an immature boy, then recite this Du'aa',

اللهم اجعله لنا فرطا واجعله لنا اجرا وذخرا واجعله لنا شافعا ومشفعا

If the deceased is an immature girl, then recite this Du’aa’,

اللهم اجعلها لنا فرطا واجعلها لنا اجرا وذخرا واجعلها لنا شافعا ومشفعة

There are 10 etiquettes of Sajdah Tilaawat

There are 14 verses in the Qur’aan, when recited or heared, Sajdah becomes compulsory

This Sajdah should be done in the state of Wudhu’

It is better that the Sajdah be done immediately after reciting the verse

It is also permissible if the person performs the Sajdah at a later time

If the verse is recited in Salaat, then one should make the Sajdah in that very Rak’at

It is best that a person stands facing the Qibla and goes into Sajdah

If he does the Sajdah from a sitting position, then too it will be permissible

After this Sajdah there is no Salaam

If one verse is recited repeatedly in the same place, then only one Sajdah becomes compulsory

If the place of recital changes, then a second Sajdah will become compulsory

Sajdah Tilaawat is compulsory

Vows

There are 9 rulings regarding vows:

It becomes compulsory to fulfil a vow after one has made it

If a person made a vow suspended upon a condition, then it will become compulsory to fulfil it once the condition is fulfilled

A vow is done to perform Salaat

A vow is done to fast

A vow is made to give wealth in charity

A vow is made to slaughter an animal

It is necessary to give the wealth of a vow to the poor to eat

A vow is done to perform Hajj and Umrah

That which is not worship, it is not done as vow

FASTING

There are 6 types of fast:

Obligatory, e.g. the fast of Ramadhaan

Compulsory, e.g. the fast of a vow

Sunnat, e.g. the fast of 10 Muharram

Optional, e.g. the fast of Sha'baan

Desirable, e.g. the fast of Dawood

Undesirable, e.g. the fast of the day of Eid

There are 3 obligatory actions of fasting:

To make the intention of fasting

To stay away from food and drink throughout the day

To stay away from intercourse throughout the day

5 things are desirable for a fasting person:

To partake of Sehri

To delay Sehri

To make quick in Iftaar, on a day that is not cloudy

To make Dhikr and Tilaawat in abundance

It is desirable to stay away from sins

On account of 13 things, Kaffarah and Qadhaa’ become necessary:

Principle 1: if in Ramadhaan a person is keeping the fast of Ramadhaan and consumes something that is taken as food or medicine wilfully or he drinks something out of his own choice and there is no sickness or journey or he did it forgetfully or someone did not force him, then Qadhaa’ and Kaffaarah will become compulsory.

Principle 2: in the month of Ramdhaan if a person is keeping the fast of Ramadhaan and he wilfully has intercourse without anyone forcing him, then Qadhaa’ and Kaffaarah will become compulsory

In the following 13 cases Qadhaa’ and Kaffaarah will become compulsory:

If he eats knowingly, Qadhaa’ and Kaffaarah will become compulsory

If he knowingly takes medication or drinks water or liquor, then Qadhaa’ and Kaffaarah will become compulsory

If he knowingly has intercourse, Qadhaa’ and Kaffaarah will become compulsory

Swallowing a raindrop and it enters the throat

A person eats raw meat or fat, if it had worms, gone bad

By eating Paan -beetle leaf- Qadhaa’ and Kaffaarah will become compulsory

By eating wheat Qadhaa’ and Kaffaarah will become compulsory

Chewing it and took it out. The Qadhaa’ and Kaffaarah will not apply if it was chewed and dissolved

Swallowing a grain of wheat

Eating chewing gum will make Qadhaa’ and Kaffaarah compulsory

If a person swallows his wife’s saliva Qadhaa’ and Kaffaarah will become compulsory

If a person eats after cupping then Qadhaa’ and Kaffaarah will become compulsory

If a woman is happy when made to have intercourse, then Qadhaa’ and Kaffaarah will be compulsory upon her

48 things make Qadhaa’ necessary, not Kaffarah:

Principle 1: the fast will break by eating those things that are not consumed as food or medicine, but Qadhaa' will become compulsory, not Kaffaarah

Principle 2: if a person consumes food or medicine on account of sickness or by someone forcing him or on journey or he eats mistakenly, the fast will break. There will be Qadhaa' no Kaffaarah

Principle 3: food or medicine reached the stomach from another path besides the throat or it reached the brain. The fast will break but Kaffaarah will not be compulsory

Principle 4: a person remembered his fast and put water in his mouth and it mistakenly went down the throat. This is referred to as a mistake. Qadhaa' becomes compulsory

Principle 5: a person did not remember fasting. He wilfully ate to his fill. This is forgetfulness. The fast does not break.

In the following 48 cases only Qadhaa' will be compulsory, not Kaffaarah:

There was danger of falling ill, so he ate. There will be Qadhaa' no Kaffaarah

A person fell ill so he ate or drank water. There will be Qadhaa' no Kaffaarah

Someone forced a person to eat. There will be Qadhaa' no Kaffaarah

There was danger of falling ill. He therefore drank water or medicine. There will be Qadhaa' no Kaffaarah

Someone forced him so he drank water or medicine. There will be Qadhaa' no Kaffaarah

If a fasting person eats raw rice there will be Qadhaa' no Kaffaarah

If a person eats flour that was kneaded or dry flour there will be Qadhaa' no Kaffaarah

If a person ate a lot of salt at once there will be Qadhaa' no Kaffaarah

If a person ate sand there will be Qadhaa' no Kaffaarah

If a person eats a pit that is not normally eaten there will be Qadhaa' no Kaffaarah

If a person smokes a cigarette-unintentionally- there will be Qadhaa' no Kaffaarah-if intentionally then Kaffaarah also

If a person smokes tobacco-unintentionally- there will be Qadhaa' no Kaffaarah-if intentionally then Kaffaarah also

If a person smokes pipe-unintentionally- there will be Qadhaa’ no Kaffaarah-if intentionally then Kaffaarah also

If a person chews tobacco-unintentionally- there will be Qadhaa’ no Kaffaarah-if intentionally then Kaffaarah also

If a person eats lime there will be Qadhaa’ no Kaffaarah-if it is the lime of ‘pan’ then Kaffaarah

If a person inhales strong medicine-unintentionally- and the effect reaches the brain then there will be Qadhaa’ no Kaffaarah

If a person eats a fruit that is not eaten there will be Qadhaa’ no Kaffaarah

If a person swallows a pebble or stone there will be Qadhaa’ no Kaffaarah

If food, water or medicine reaches the intestine through the back passage there will be Qadhaa’

If through injection, medicine was sent to the intestines or brain there will be Qadhaa’

If a person puts medicine into his nose there will be Qadhaa’ no Kaffaarah

If a person puts something into his throat and takes medication there will be Qadhaa' no Kaffaarah

If a person puts oil into his ears the fast will break there will be Qadhaa' no Kaffaarah (if one has a hole in the ear drum-Mufti Elias)

If a person applied medication on his stomach or brain and it reached the intestine or brain then there will be Qadhaa'

If the fast broke by mistake in such a way that he used water for gargling which went down then there will be Qadhaa'

If a person was forced to break his fast, even if it was by intercourse, there will be Qadhaa' not Kaffaarah

If a person forced a woman to have intercourse, Qadhaa' will be compulsory on her, not Kaffaarah

If a woman is looking after the ill and there is fear that she will fall ill and breaks her fast then Qadhaa' will be compulsory

If someone put water into the stomach of a sleeping person, then there will be Qadhaa'

After eating forgetfully a person ate knowingly. There will be Qadhaa' no Kaffaarah

After having intercourse forgetting that he is fasting, he had intercourse knowingly. There will be Qadhaa' no Kaffaarah

A person did not make an intention at night. He ate during the day after intending. There will be Qadhaa'

Or in the morning he was a traveller. He then intended to stay and ate, there will only be Qadhaa'

Or in the morning he was a traveller. He then intended to stay and ate. There will be Qadhaa'

A person did not intend to fast nor did he intend not too fast. He stayed away, then there will be Qadhaa'

There was doubt regarding whether Fajr began or not and the person ate Sehri or had intercourse, then there will be Qadhaa'

A person had Iftaar thinking that the sun set and some part of the day was remaining, then there will only be Qadhaa'

If a person had intercourse with a dead person or an animal and he ejaculated. There will be Qadhaa' no Kaffaarah

If a person nullified a fast other than that of Ramadhaan, then there will only be Qadhaa'

A person had intercourse with a woman that was sleeping. Only Qadhaa' will be necessary upon her not Kaffaarah

If a woman put something into her private parts there will be Qadhaa'

A person put a wet finger (that was wet with water or oil) into his back passage, there will be Qadhaa'

A woman put a wet finger into her private parts, there will be Qadhaa' no Kaffaarah

A person put smoke into his throat intentionally. There will be Qadhaa' no Kaffaarah

A person vomited intentionally a mouthful. There will be Qadhaa' no Kaffaarah

Vomit came up and a person took it back. It was a mouthful and he also remembered his fast. There will be Qadhaa.

If a person ate something that was stuck in between his teeth that equalled a gram, there will be Qadhaa'

A person could not fast on account of being unconscious. There will be Qadhaa' no Kaffaarah

22 things do not break the fast:

If a person ate forgetfully the fast does not break

If a person drank forgetfully the fast does not break

If a person had intercourse forgetfully his fast does not break

If a person ejaculates by looking, his fast will not break

By smelling perfume his fast does not break

The fast will not break by applying Surma even if he gets the taste of it in his throat

If he takes out a considerable amount of blood by injection his fast will not break

A person took medication by means of an injection and the effect did not reach the brain or intestines, the fast will not break

The fast does not break by backbiting

A person intends to break his fast but does not, his fast will not break

If smoke enters his throat without any action on his part, the fast will not break

If dust went into his throat his fast will not break

If a fly went into a person's throat the fast will not break

If the effect of the medication reaches a person's throat and he remembers that he is fasting

A person was in a state of major impurity in the morning, even if he spends the entire day impure

If he places medication or oil into his private parts (penis) the fast will not break

If water went into a person's ears by diving into a river

If mucus came into the nose and a person pulled it up or swallowed it then the fast will not break

If a person vomited a mouthful and it went back down on its own then the fast has not broken

If a person vomits intentionally less than a mouthful his fast will not break

If he ate something in between his teeth and it was less than a gram the fast will not break

If a person chewed something like a sesame seed and it dissolved completely and he did not taste it in the throat, the fast will not break

8 things are undesirable for the fasting person:

It is undesirable to taste something without reason

It is undesirable to chew something without reason

It is undesirable to use toothpaste and tooth powder

If a person does not have control over himself then it will be undesirable to kiss her

It is undesirable to hold on to one's wife if both of them do not have control

It is undesirable to collect saliva in the mouth and then swallow it

Everything that he thinks will make him weak like cupping

It is undesirable to take out a lot of blood by injection because a person will get weak

7 things are not undesirable for the fasting person:

It is not undesirable to kiss

It is not undesirable to hold/hug one's wife if one has control over one's self

It is not undesirable to put oil on one's head or moustache

It is not undesirable to apply Surma

To make Miswaak until the evening, in fact, it is Sunnat

It is not undesirable to rinse the mouth or put water into the nose

It is not undesirable to take a bath to get cool or to roll one's self in wet clothes

There is scope for 5 types of people not to fast:

A pregnant woman who fears harm for her unborn child

A breastfeeding woman who has fear of harm for her child

A traveller

A sick person

Such an old person who cannot fast

These people should fast later. If they cannot, they should give Fidya

The rulings of Fidya are 5:

If a person cannot fast throughout his life he should give Fidya

The Fidya of one fast is 1, 769 kg of wheat

The Fidya for 30 fasts is 53, 07 kgs of wheat

Alternatively, the value of 53, 07 kgs of wheat could be given to the poor

Alternatively, 30 poor people could be fed

The rulings of Sadaqatul Fitr are 9:

Sadaqatul Fitr is compulsory upon the person that who possesses Nisaab

Even if a year has not passed over the Nisaab, then too Fitra will be compulsory

Fitra should be discharged before Eid

If a person did not fulfil it until Eid, then it remains compulsory afterwards

It is compulsory to give it, it does not fall off if it is not given

One has to give on one's own behalf and on behalf of one's minor children

Mature children and one's wife can give on their own or the father can give upon their request

The Fitra for one person is 1, 769 kgs of wheat

1, 769 kgs of wheat or its value

There are 3 types of I'tikaaf:

Compulsory, in the case where a person took a vow

Sunnat Kifaayah Mu'akkadah, the last 10 days of Ramadhaan

Desirable, which is besides the above

ZAKAAT

Zakaat is obligatory upon 7 types of people:

If a person has his basic needs fulfilled and after paying his debts, if he owns 52, 5 Tola of silver then Zakaat becomes obligatory upon him

If a person owns 7, 5 Tola of gold, then Zakaat will be obligatory upon him

If a person owns the value of 7, 5 Tola gold in pounds, dollars or rupees etc.

If a person owns trading stock to the value of 7, 5 Tola gold, then Zakaat is obligatory upon him

If a person bought a house for trade, then Zakaat will be obligatory

If a person bought a plot of land for trade, then Zakaat will be obligatory

If a person bought books or anything else for trade, then Zakaat will be obligatory

In terms of percentage, 2, 5% is obligatory

1 Tola is 11, 664 grams

Therefore, if you multiply 7, 5 Tola by 11, 664, the result is 87, 48 grams of gold

Multiply 52, 5 Tola of silver by 11, 664, the result will be 612, 36 grams of silver upon which 2, 5% Zakaat is obligatory

Zakaat is not obligatory upon 10 types of people:

A poor person does not have to give Zakaat

Such a person who is in debt and all his wealth is used in the debt, then Zakaat will not be obligatory [A long term debt does not prevent Zakaat from becoming obligatory. For example, a person took a loan of 100000 to be paid over 25 years. He has to pay 10000 each time and his income is 12000 yearly. He will have to give Zakaat on the 2000 because every year 10000 will be used up in his basic needs]

A child does not have to give Zakaat

A mad person does not have to give Zakaat

The tools used to earn, e.g. sewing machine, the car used as a taxi etc

If an entire year did not pass over the wealth, there will be no Zakaat on it

If a person's wealth is less than Nisaab, i.e. less than 52, 5 Tola of silver

If a person bought a house to rent there will be no Zakaat

There is no Zakaat on a plot that a person bought to build his house

There is no Zakaat for one's books or something bought for personal use

There are 8 types of people who could be given Zakaat:

Fuqaraa' – those who have a little wealth

Masaakeen – those who have nothing at all

'Aamileen – those whose work it is to collect Zakaat

Mu'allafatul Quloob – those in whom there is hope that they will accept Islaam or they are weak in Islaam-this is abrogated

Riqaab – freeing a slave by giving him wealth to pay off his price

Gharimeen – a person in debt on account of some responsibility

Fi Sabeelillaah – helping a person in Jihaad with Zakaat

Ibn us Sabeel – a traveller, he has wealth at home but he has no wealth on journey

It is necessary that the above mentioned people are made the owners of the Zakaat, then the Zakaat will be done

10 types of people cannot be given Zakaat:

A disbeliever

A wealthy person who possesses Nisaab

A person owns something and the value of it equals Nisaab

The child of a wealthy person

The parents and grandparents going upwards cannot be given Zakaat by his son

The progeny (sons, daughters, grandsons, granddaughters) cannot be given

One's wife

For the shroud of a deceased

For fulfilment of the debt incurred by a deceased

The poor inheritors of a person can be given and they fulfil the debt, then there is no problem

If a person gives Zakaat to a person thinking that he is deserving, then the opposite becomes apparent, the Zakaat will be valid on condition that he found out and gave.

This is the sequence of giving Zakaat:

Ones close family should be given Zakaat first, like brother, sister, uncle etc.

Then one's neighbour

Then the people of the locality

Then those of the same profession

Then those of one's city

Then those of another city

It is not necessary to inform the recipient that this is Zakaat

HAJJ

There are 8 conditions for Hajj to become obligatory:

Islaam

Sanity

Maturity

To be free

The time of Hajj

A person should have the ability to afford moderate expenditure, even if it be in Makkah

For a person out of Makkah, he should have the ability to afford such a conveyance that is special for him

If he is in Daar ul Harb, he should have knowledge that Hajj is obligatory upon him

There are 5 conditions in order to fulfil the compulsion: [This means that Hajj has become obligatory once the conditions are found but if all these barriers exist. Therefore there is scope to delay. If the barriers are not removed throughout his life then it is not necessary to bequest that Hajj be made on one's behalf]

His body should be healthy and he should be able to go

There should be no barrier stopping him going for Hajj [Like a visa problem]

The road should be safe

A woman should not be in the time of ‘Iddat

A Mahram can go along with the woman

There are 3 types of Hajj:

Hajj Ifraad – a person ties the Ihraam only for Hajj from the Meeqaat

Hajj Qiraan – a person ties the Ihraam for Umrah and Hajj together

Hajj Tamattu’ – a person ties the Ihraam for Umrah during the months of Hajj, after coming out of Ihraam he then ties the Ihraam for Hajj

> A person can perform Hajj Tamattu’ with the permission of for one whom performed. Nowadays people are forced to do it.

The Meeqaat of Hajj are 5:

The Meeqaat for the people of Madinah is Dhul Hulayfah. It is 410 km north of Makkah

The Meeqaat for the people of Iraq is Dhaat e Irq. This is 90 km from Makkah towards the east

The Meeqaat for the people of Shaam is Juhfa. It is 182 km from Makkah, towards the south east

The Meeqaat for the people of Najd is Qarn ul Manaazil. It is 80 km from Makkah, towards the east

The Meeqaat for the people of Yemen is Yalamlam. It is 130 km from Makkah, towards the south

If a person passes the Meeqaat without Ihraam, a penalty becomes compulsory

There are 3 obligatory actions in Hajj:

To tie the Ihraam

To stay in Arafah

To perform the Tawaaf uz Ziyaarah

The compulsory actions of Hajj are 22:

To tie the Ihraam from the Meeqaat

To delay the stay at Arafat until sunset

To stay in Muzdalifah on Yaum un Nahr after Fajr until before sunrise

To pelt the Jamarats using pebbles

For a Qaarin and Mutamatti’ to slaughter an animal

To shave the hair (or trim it)

To do it in the Haram and during the days of Nahr

To pelt before shaving the hair

For a Qaarin and Mutamatti’ to slaughter between pelting and shaving the hair

To perform Tawaaf uz Ziyaarat during the days of Nahr

To do Sa’ee of Safa and Marwa in the months of Hajj

This Sa’ee should be done after a proper Tawaaf

A person who is not excused should walk and do the Sa’ee

Sa’ee should be started from Safa

To perform Tawaaf al Widaa’

To begin every Tawaaf of the Baytullaah from the Hijr Aswad

To begin from the right

One who is not excused should perform Tawaaf walking

A person should be pure from both types of Hadath

To cover the private areas

To perform the Tawaaf uz Ziyaarat in the days of Nahr

To leave the forbidden things

By leaving some of the compulsory actions, Damm will be necessary and by leaving others, Damm will not be necessary

There are 60 Sunnat actions in Hajj:

To bath for Ihraam

Or to perform Wudhu’

To wear a loin cloth and cloth to cover the upper body, new and white are better if one can get and clean and neat is valid

To apply perfume

To perform 2 Rak’at of Ihraam

To say the Talbiyah in abundance after putting on the Ihraam

Men should recite the Talbiyah aloud at Salaat time

Or when they ascend a high place

Or when they descend towards a lower place

Or when meeting a traveller

In the morning

When a person recites Talbiyah, he should recite it repeatedly

He should recite Durud upon Rasulullaah

He should ask for Jannah and the company of the pious

He should seek refuge from Jahannam

He should take a bath upon entering Makkah

He should enter from Baab Mu'alla in the day

When visiting the Baytullaah a person should recite Takbeer and the first Kalimah

A person should ask for that which is beloved to him when he sees the Baytullaah

A person should perform Tawaaf e Qudoom if it is not the months of Hajj

In this Tawaaf there should be Idtibaa' and Raml after which there is Sa'ee [Idtibaa' means taking the Ihraam cloth from under the right shoulder and placing it over the left. Raml means walking rapidly in the first three circuits of that Tawaaf after which there is Sa'ee. This is Sunnah]

Men should run between the two green lights and they should walk slowly for the rest of the Sa'ee

A person should perform Tawaaf in abundance, for a foreigner it is more virtuous than performing Nafl Salaat

On the 7th of Dhul Hijjah, in Makkah after Zuhr, the Imam should deliver a Khutbah

This is a single Khutbah without sitting in between

The people should be taught the rites of Hajj in it

A person should leave from Makkah to Mina on the 8th after sunrise

He should spend the night in Mina

On Yaum e Arafah (9th Dhul Hijjah) a person should leave from Mina to Arafat after sunrise

In Arafat, the Imam should deliver two Khutbahs

He should sit in between

In these gatherings a person should display humility and cry shedding tears in abundance

A person should make Du'aa' in abundance for himself, his parents and for the Muslims

He should then leave Arafat with peace and tranquillity after sunset

A person should get off in Muzdalifah away from Batn Waadi near Mount Quzah

He should spend the night of the 10th in Muzdalifa

A person should spend the nights of Mina in Mina (10, 11, 12)

At the time of pelting, he should keep Mina at his right and Makkah at his left

When pelting the Jamarah Aqabah on all the days, it should be done while mounted

At the time of pelting Jamarah Ula one should be walking

At the time of pelting Jamarah Wusta one should be walking

One should stand in Batn Waadi when pelting

The pelting on the first day should be between sunrise and Zawaal

On the rest of the days it should be between Zawaal and sunset

It is also Sunnat for the one performing Ifraad Hajj to slaughter an animal

To eat from the animal of Ifraad, the optional animal slaughtered and from the slaughter of the Qaarin and Mutamatti'

It is Sunnah to deliver a Khutbah on Yaum un Nahr like the first Khutbah

In it the rest of the rituals of Hajj should be taught

If one intends to leave Mina on the 12th, one should leave quickly before sunset

It is Sunnat to stay a little while in Muhassab after leaving Mina

To drink Zam Zam water to one's fill

One should drink it while facing the Baytullaah and looking at it

One should drink it standing

A little Zam Zam water should be placed on the head and body

One should cling to the Multazam, it is Sunnat to place one's chest and face on it

One should cling onto the cover of the Ka'bah and ask for the things beloved to one

One should kiss the doorframe of the Ka'bah

One should enter the Baytullaah with respect and honour (if possible)

One should visit Madinah

One should recite Durud and Salam upon Rasulullaah

The infringements (Jinaayat) are of 4 types and they total 38:

The Jinaayat in which Damm becomes compulsory. They are 14

The Jinaayat in which half a Saa’ becomes compulsory. They are 13

The Jinaayat in which less than a Saa’ becomes compulsory. It is 1

The Jinaayat in which the value becomes compulsory. They are 10

The infringements that make Damm, i.e. a goat compulsory are 14:

A mature Muhrim applies perfume on his limb

He colours his hair using Henna

To apply scented oil

To wear sewn clothing

To cover the head for an entire day

To shave a quarter of the head

To cut the hair at the place of cupping

To cut the hair under one armpit

To cut the hair below the navel

To cut the hair of the neck

To clip the nails of both hands and feet in a single sitting

To clip the nails of one hand or one foot

To leave out a single compulsory action from the compulsory actions listed

To perform Tawaaf e Qudoom or Tawaaf e Widaa in a state of Janaabat makes necessary slaughtering of a goat. If Tawaaf e Ziyraat is done in Jannaabat then one Budna-big animal-becomes necessary to slaughter.

The infringements for which one has to give half a Saa’ of wheat are 13:

A person applied perfume on less than a full limb

A person wore sewn clothing for less than a day

A person covered his head for less than a day

A person shaved less than a quarter of his head

A person clipped less than 5 nails

A person should give half a Saa’ for every nail

If a person performs Tawaaf e Qudoom or Tawaaf e Sadr without Wudhu’

A person left out 1 circuit of Tawaaf e Sadr

A person left out 2 or 3 circuits of Tawaaf, in lieu of each one he should give half a Saa’

A person left pelting a pebble on any Jamarah

If a person left out less than 7 pebbles, he should give half a Saa’ in lieu of every pebble

A person shaved the head of another person (Muhrim or not)

If a person applied perfume on account of some excuse or wore sewn clothing or shaved, then he will be given the choice between slaughtering, or giving 6 poor people 3 Saa’ or keeping 3 fasts

There is one infringement that makes less than half a Saa’ compulsory

By killing lice or a locust. One can give any amount of Sadaqah

The infringements that make the value compulsory are 10:

If a Muhrim killed a hunted animal, he has to give the full value

He cut off a limb of a hunted animal that now the animal cannot run, then the full value will have to be given

If he plucked the feather of a bird that it now cannot run then he has to give the full value

If he cut the wing of a bird that it cannot fly, then he will have to give the value that decreased

If he plucked the wing of a bird and it can fly, then he will have to give the value that decreased

He cut the limb of an animal and it can run, then he will have to give the value that decreased

By breaking the eggs of an animal he will have to give the value

The value of a goat will not suffice for killing a predator

If a person killed a hunted animal of the Haram he has to give the full value

By cutting the grass and fruit bearing trees of the Haram one has to give the value

Nothing becomes compulsory by killing 14 animals:

Crow

Kite

Scorpion

Mouse

Snake

A mad dog

Fly

Ant

Flea

Fleas

Tortoise

By killing an animal that is not hunted, nothing becomes compulsory

If a predator attacks, then nothing becomes compulsory by killing it

Nothing becomes compulsory by killing a tame animal

The animals whose slaughterer can eat from it are 4:

The animal slaughtered in Tamattu’

The animal slaughtered in Qiraan

An optional sacrifice

The meat of one’s Qurbaani animal

The animals whose meat cannot be eaten are 6:

The animal slaughtered on account of Jinaayat

The animal slaughtered on account of Kaffaarah

The compensation of hunting

On account of sickness, one had to slaughter the animal along the way

The animal slaughtered on account of being stopped for going for Hajj

The animal slaughtered on account of taking a vow

There are 5 animals that are necessary to be slaughtered in the Haram:

Damm of Tamattu’

Damm of Qiraan

Optional slaughter

Damm of being stopped

Compensation for hunting

There is one animal that is not necessary for it to be slaughtered in the Haram:

The animal became ill, it could be slaughtered wherever one wants to

3 animals have to be slaughtered on Yaum un Nahr:

Damm of Tamattu’

Damm of Qiraan

It is also better that optional sacrifice is done on Yaum un Nahr

[Haram – on all four sides of Makkah Mukarramah is the boundary of the Haram. Some types of animals have to be slaughtered here. Yaum un Nahr – the 10, 11 and 12 of Dhul Hijjah are the days of Nahr]

5 animals are not necessary to be slaughtered on Yaum un Nahr:

Damm of Kaffaarah

Damm of vow

Damm of being stopped

Compensation for hunting

Damm of Jinaayat

UMRAH

There are 3 obligatory actions in Umrah:

To tie the Ihraam from the Meeqaat

To perform 7 circuits of Tawaaf

To make Sa'ee thereafter

To cut the hair and come out of Ihraam. The rest are the same as Hajj

Du'aa's are accepted in 15 places:

During Tawaaf

At the Multazam

Under the Meezaab e Rahmat

Inside the Baytullaah

At Zam Zam

Behind Maqaam Ibraaheem

On Safa

On Marwa

During Sa'ee

In Arafat

In Mina

Jamarah Ula

Jamarah Thaaniyah

Jamarah Thaalitha (at the time of pelting)

At the time of pelting on the fourth day

Etiquettes

13 etiquettes of eating:

Wash the hands before eating

Lay out the food cloth and eat

Sit and eat

Eat with the right hand

Recite (بسم الله وعلى بركة الله) and eat –in Mustara Hakim vol 4 p 107 the words barakat Allaah appea words ala barakat Allaah are not found in the bool ahadith

Eat taking it to be the bounty of Allaah

Eat from in front of you, not from the centre

Eat taking into consideration the people

Eat till half the belly is full. Leave the other hal water and air

If a morsel fell down, then pick it up and eat it

Do not eat burnt food

Recite this Du'aa' after eating (لله الذي اطعمنا وسقانا وجعلنا مسلمين)

Wash the hands after eating

5 etiquettes of drinking:

Sit and drink water

Drink in three sips

Drink with the right hand

Look into the glass first before drinking to check if anything fell inside

Recite ‘Alhamdulillaah’ after drinking

10 etiquettes of sleeping:

It is better to make Wudhu’ and sleep

Recite Tasbeeh Faatimi and Surah Mulk etc before sleeping

Recite (اللهم باسمك اموت واحى) and sleep

Sleep facing the Qibla

Do not face the feet towards the Qibla when sleeping

Dust the bed before sleeping

Sleep with the intention of Tahajjud

If one sees a bad dream then turn sides

Try not to sleep flat on the back, bad dreams result

Recite this Du’aa’ upon awakening (الحمد لله الذي احيانا بعد ما اماتنا واليه النشور)

13 etiquettes of remaining in the Masjid:

Place the right foot first when entering the Masjid

Recite this Du’aa’ when entering the Masjid (اللهم افتح ابواب رحمتك)

Do not make a noise in the Masjid

Do not speak of worldly affairs in the Masjid

Perform Tahiyyatul Masjid upon entering the Masjid if it is not makrooh time

Make Dhikr, Salaat and Tilaawat in abundance

It is better that a person stays with Wudhu’

If another place is available one should not sleep in the Masjid

There is scope for a traveller when one is forced

One should stay with the intention of I’tikaaf

Put back in its place whatever was taken

First place the left foot out when leaving the Masjid

Recite this Du’aa’ when leaving (اللهم انى اسئلك من فضلك)

10 etiquettes of consultation:

Recite this Du'aa' before consultation (د
امورنا واعذنا من شرور انفسنا)

Everyone should sit together and consult

Do not cut off someone during consultatio

Give an opinion that has the goodness of tl

Do not give a view for one's personal bene

Do not be stubborn on one's view

Be content with the decision of the Ameer

Practice with the heart and soul whateve was

Consultation is a trust and it should n before the masses

Recite this Du'aa' at the end of the gat
انك اللهم وبحمدك نشهد ان لا اله الا انت
نستغفرك ونتوب اليك)

15 etiquettes of Gasht:

Gasht is the work of the Ambiyaa'. Theref have the importance of it at heart

Walk on one side of the road

Keep the gaze lowered and walk

Recite the third Kalimah when walking during Gasht. The third Kalimah is (سبحان الله والحمد لله ولا اله الا الله والله اكبر ولا حول ولا قوة الا بالله العلى العظيم)

Have the worry about how Deen can become widespread

No one should talk. Only the person appointed to speak should speak

One should speak with humility and love

If he gives an incorrect response, then do not argue

Try to bring him to the Masjid

When the speaker speaks, then everyone else should listen attentively

One should make Du'aa' that one takes effect before Ghust

Do not stand in front of the door

Stand on the right or left so that you do not look at a Ghayr Mahram

Do not be affected by looking at some worldly item

There is shortcoming in one's effort, so return seeking forgiveness from Allaah

13 etiquettes of urinating:

One should sit and urinate

It is better that one cleans the private parts with clods of sand and do spoil if not using

Then wash with water

If both are not possible, then with water

If this is not possible, then with clods of sand

If the place that has become impure is less than an inch, less than a Dirham, then the clod will suffice

If the place that has become impure is less than an inch, then tissue paper will also suffice

If urine has touched an area more than an inch, then it will be necessary to wash with water

Tissue paper is very beneficial for the one who has urine drops coming out

If impurity less than an inch comes onto the clothing, then Salaat in them will be permissible

It is better that the impurity less than an inch is washed

One should not face the Qibla and urinate-the front or back

One should open as least of the private area as possible

17 etiquettes when excreting/passing stool:

When entering the toilet, first put the left foot

Recite this Du’aa’ before entering the toilet (اللهم انی اعوذبك من الخبث والخبائث)

It is undesirable to pass stool in the Qibla direction or direct ones back in that direction

One should open as least as possible the private areas

The English toilet should be clean

If the English toilet is cleaned with tissue paper it will become pure

After cleaning it, and then sitting by placing the buttocks thereon, one’s body will not become impure

If the clothes touch it, it will not become impure

It is better that the anus is first cleaned with a lump of sand

Then one should wash with water

If both are not possible, then with water

If this is not possible, then one should clean with a lump of sand

If the place that has become impure is less than an inch, then the lump of sand will also suffice

If the place that has become impure is less than an inch, then tissue paper will also suffice

If the place that has become impure is more than an inch, then it is necessary to wash with water

It is desirable to take the right foot out of the toilet first

When coming out of the toilet, recite this Du’aa’ (غفرانك الحمد لله الذي اذهب عنى الاذى وعافانى)

18 etiquettes of Ghusl:

If there is some impurity, it should be washed first-wash the hands up to the wrists then the private pars if there is any impurity there then any where there is impurity

Make Wudhu’ before Ghusl

Wash the hands up to the wrists

Rinse the mouth

Put water into the nose

Wash the face

Wash the hands including the elbows

Make Masah of the head

Wash the feet after Ghusl

Pour water over the body thrice

Put water wherever it could be made to reach

It is best that the private areas are not uncovered

If the private areas are open, one should not face the Qibla

Pour water over the body thrice

Do not recite any Du'aa' in the bathroom

There is a utensil in which water is falling in from the tap and used water is also falling in, then too the water will be pure

If one has conviction that impure water has fallen into the utensil, then the water of the utensil is impure. It should be thrown away and new water taken and the Ghusl began

If soap fell into the water it is pure because soap is pure

Optional Salaat

There are 4 important rulings in Taraweeh Salaat:

Taraweeh Salaat is 20 Rak'ats. This is proven from the Hadith

This is performed in units of 2-after every 2 rakaats to make salaam

It is Sunnat to sit a little while after every 4 Rak'ats

It is Sunnat to complete the entire Qur'aan during Ramadhaan

For men to make salaat with Jamaat is sunnat

There are 4 important rulings in Tahiyyatul Wudhu:

The 2 Rak'ats performed after Wudhu' is called Tahiyyatul Wudhu'

Tahiyyatul Wudhu' is Nafl-sunnat e ghair mukkaidha

If one performed Tahiyyatul Masjid, then Tahiyyatul Wudhu' will be included in it

One should not perform Tahiyyatul Wudhu' in the undesirable time

There are 4 important rulings in Tahiyyatul Masjid:

The 2 Rak'ats performed when entering the Masjid is called Tahiyyatul Masjid

It is Nafl to perform Tahiyyatul Masjid

If one performs any other Sunnat, obligatory or compulsory Salaat, then Tahiyyatul Masjid will be done

One should not perform Tahiyyatul Masjid in the undesirable time

There are 6 important rulings in Ishraaq Salaat:

2 Rak'ats performed after sunrise is called Ishraaq

Ishraaq Salaat is Nafl-sunnat e ghair mukkhaidha

This Salaat can be performed as 2 Rak'ats, or as 4 Rak'ats. It is better that 4 are performed

Ishraaq time lasts until breakfast time, about 9 o clock

Do not perform Ishraaq in the undesirable time

Perform Ishraaq 10 minutes after sunrise

There are 7 important rulings in Chaasht Salaat:

The meaning of Chaasht is breakfast

Perform 2 Rak'at at breakfast time, this is Chaasht Salaat

The time of Chaasht lasts from 9 o clock to just before Zawaal

Chaasht Salaat is Nafl-sunnat e ghair mukkaidha

One can perform 2 Rak'ats or 4 Rak'ats of Chaasht

It is better to perform 4

Do not perform Chaasht in the undesirable time

Salaatul Istikhaara:

If some important task is at hand, then perform Istikhaara. Istikhaara is not made regarding that which is obligatory or compulsory on a person, but there is scope, e.g. Hajj is obligatory upon you. There is no Istikhaara regarding this. However, one has done Hajj and now

he wants to perform optional Hajj. So he should make Istikhaara for this that should I or should I not do it. Alternatively, one should make Istikhaara for marriage or other worldly affairs.

One should not ask others to make Istikhaara. One should do it oneself. Others will do wrong for you and sometimes they will take money and tell you wrong and upside down things.

The method of Istikhaara is that one should perform 2 Rak'at of Salaat and in Tashahhud, after Du'aa', one should read the Istikhaara Du'aa'. If one does not know it, then after Salaam one should read it looking inside. One should make Du'aa' that Allaah should make the decision of goodness in it. Whatever is goodness for the person.

It will be shown/indicated in a dream

The heart will be inclined to the work/task

Or hatred for the work will be put into the heart

If the heart does not incline towards something on the first day, then do Istikhaara for 7 days. Allaah willing, within 7 days, the days will be inclined in some way. If this does not happen, then repeat the 7 day Istikhaara.

This is the Du'aa' of Istikhaara,

اللهم انى استخيرك بعلمك واستقدرك بقدرتك واسألك من
فضلك العظيم فانك تقدر ولا اقدر وتعلم ولا اعلم وانت علام
الغيوب اللهم ان كنت تعلم ان هذا الامر خير لى فى دينى
ومعاشى وعاقبة امرى او قال في عاجل امرى وآجله فقدره
لى وبارك لى فيه وان كان شرا لى فاصرفه عنى واقدر لى
الخير حيث كان ورضنى به

Awwaabeen Salaat:

After the Sunnats of Maghrib, 6 Rak'ats of optional Salaat are performed. This is called Awwaabeen

Salaat ut Tasbeeh:

Every week or once a month or at least once a year one should perform Salaat ut Tasbeeh. One can perform it as 2 Rak'at or 4 Rak'at. The total number of Tasbeeh in the 4 Rak'at is 300 and in the 2 Rak'at it is 150. In 1 Rak'at 75 Tasbeeh is recited. There is no proper reference for 2 rakaats. It is 4 rakaats which can be read with 1 salaam or 2 salaam, both permissible ,with 1 salaam best. Shaami-vol 2 p 26

The sequence of Tasbeeh is:

15 Tasbeeh after Tahreemah

10 Tasbeeh after reciting the Surah

10 Tasbeeh in Ruku’

10 Tasbeeh after getting up from Ruku’

10 Tasbeeh in the first Sajdah

10 Tasbeeh when lifting the head from the first Sajdah

10 Tasbeeh in the second Sajdah

The total in 1 Rak’at is 75.

The Tasbeeh is (سبحان اللّٰه والحمد لله ولا اله الا اللّٰه واللّٰه اكبر)

Tahajjud:

Tahajjud Salaat is Sunnat and carries great reward

In Salaat ut Tahajjud Du’aa’s are accepted

After Esha’, optional Salaat performed is Tahajjud

The time for Tahajjud is after Esha’ until true dawn

It is better that Tahajjud is performed in the latter part of the night

If no one could wake up and Tahajjud was performed after Esha’, then one will get the reward of Tahajjud

One can perform 4 Rak’ats or 8 Rak’ats of Tahajjud

It is better to perform 8 Rak’ats

The method of Nikaah

2 sane, mature, Muslim males should be witness. Alternatively, 1 man and 2 women should be witness. They should present the proposal and acceptance before the witnesses. The Nikaah will be done, even if it is not registered. Those people who are involved in adultery and cannot leave it should at least marry the woman so they could be saved from the sin of adultery. First the Khutbah should be recited, then the proposal and acceptance. After this, Du’aa’ for love between them should be made.

The Khutbah of Nikaah

الحمد لله نحمده ونستعينه نستغفره ونؤمن به ونتوكل عليه ونعوذ بالله من شرور انفسنا ومن سيئات اعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادى له ونشهد ان لا اله الا الله وحده لا شريك له ونشهد ان محمدا عبده ورسوله ارسله بالحق بشيرا ونذيرا من يطع الله ورسوله فقد رشد ومن يعصهما فانه لا يضر الا نفسه ولا يضر الله شيئا يا ايها الذين آمنوا اتقوا الله حق تقاته ولا تموتن الا وانتم مسلمون ، يا ايها الناس اتقوا ربكم الذي خلقكم من نفس واحدة وخلق منها زوجها وبث منهما رجالا كثيرا ونساء واتقوا الله الذي تسآئلون به والارحام ان الله كان عليكم رقيبا ، يا ايها الذين آمنوا اتقوا

الله وقولوا قولا سديدا يصلح لكم اعمالكم ويغفرلكم ذنوبكم ومن يطع الله ورسوله فقد فاز فوزا عظيما ، ونسأل الله ان يجعلنا ممن يطيعه ويتبع رضوانه ويجتنب سخطه فانما نحن به وله وقال النبى صلى الله عليه وسلم النكاح من سنتى وقال صلى الله عليه وسلم فمن رغب عن سنتى فليس منى أو كما قال صلى الله عليه وسلم ربنا هب لنا من ازواجنا وذرياتنا قرة أعين واجعلنا للمتقين اماما بارك الله لك وبارك عليك وجمع بينكما في الخير وصلى الله على خير خلقه وعلى آله وصحبه اجمعين

Mahr Faatimi:

Mahr Faatimi is 500 silver Dirhams.

1530, 90 grams of silver is Mahr Fatimi.

One Dirham of silver is 3, 061 grams.

Multiply 500 by 3, 061 and you will get 1530, 90 grams – Mahr Fatimi

In terms of Tola, it is 131, 25 Tola of silver – Mahr Fatimi

A silver Dirham is 0, 262 Tola of silver

Multiply 500 by 0, 262 and you will get 131, 25 Tola of silver – Mahr Fatimi

1 Tola of silver is 11, 664 grams

Today, 10 grams is taken as 1 Tola

According to this, 1530, 90 grams equals 153, 09 Tola of silver

For Mahr, one should give 1530, 90 grams of silver or at the time of Nikah the value of it should be stipulated

Thameer ud Deen Qaasimi

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About the Book

Thamratul Fiqh comprises of all the rulings of Salaat, Fasting, Zakaat, Hajj and Nikaah laid out simply in sections. The sections are obligatory actions, compulsory actions, Sunnat actions, desirable actions and undesirable actions of each of the fundamental duties in Islaam. All the rulings have been adapted from the classical Hanafi text, ‘Nur ul Idah’, studied in many countries. The rulings are numbered and the book is

designed to make it easier for younger children to memorise them.

It also serves as an aid to the Imam of a Masjid to teach the basic rulings of Salaat, Fasting, Zakaat and Hajj to the Musallis.

Any Hanafi can easily refer to it for his day to day questions. It will prove to be a very handy book to any Hanafi.

It has 1025 easy simple laws especially designed for children. It is useful handy book for adults also. It will serve as study guide for the going out on long journeys such as Hajj or Jamaat work or those in prisons.